

**Shaykh Sulaymān al-'Alwān (حفظه الله) was asked about a woman who broke wind during Tawāf, so the Shaykh responded by saying:**

The Tawāf of the woman is correct and there's nothing upon her [i.e. no blame & expiation], and the minor impurity does not prevent one from making Tawāf around the House [al-Ka'bah], and it's not proven from the Prophet (صلى الله عليه وسلم) that he prohibited Tawāf [for someone without wudū'], and delaying the message from its prescribed/necessary time is not allowed.

And the famous Hadīth "Tawāf in the house[al-Ka'bah] is [like] Salāh, except that you can talk in it" is not authentic to be attributed/raised to the Prophet (صلى الله عليه وسلم).

Abū 'Īsa al-Tirmidhī (رحمه الله) said in his Jāmi' [Sunan al-Tirmidhī] after the [above mentioned] narrated hadīth [#970] "This hadīth has been narrated by ibn Tāwūs & others from Tāwūs from his father from ibn 'Abbās [Mawqûfan]", and this is what's memorized, and 'Abdûl Razzâq has narrated in the Mussanâf [#9789] from Ma'mar from ibn Tāwūs from his father from ibn 'Abbās [Mawqûfan], and he narrated it [#9790] from ibn Jurayj who said I was informed by Ibrāhīm ibn Maysarāh from Tāwūs from ibn 'Abbās.

And 'Attā' ibn al-Sā'ib raised/attributed it [the hadīth] to the Prophet from [the chain of] Tāwūs, this is present in Jāmi' al-Tirmidhī and al-Muntaqâh by ibn al-Jārūd and Sahīh ibn Khuzaymâh & ibn Hibbân and there is dispute in raising it to the Prophet (صلى الله عليه وسلم), and what's correct is from Tāwūs from ibn 'Abbās [Stopped at ibn 'Abbās i.e. Mawqûfan] and 'Abdullāh ibn Tāwūs from his father is more authentic than 'Attā', so his narration would be given preference over the narration of 'Attā'.

And Shu'bah ibn al-Hajjāj has said "I asked Hamād and Mansūr and Sulaymān about a man who performs Tawāf around the House[Ka'bah] while he's not upon Tahārah[Wudū'], so they did not see anything wrong with that" Narrated by ibn Abī Shaybāh in the Musannâf [3/295] and that's what Shaykh al-Islām ibn Taymiyyāh (رحمه الله) chose [Al-Fatāwah 26/199].

And it has been mentioned in the Sahīhayn [Bukhārī & Muslim] from 'Ā'ishâ (رضي الله عنها) that the Prophet (صلى الله عليه وسلم) performed wudū' for Tawāf. So this is a proof regarding the Sunnâh of performing wudū' [for Tawāf], and there's no difference [of opinion] regarding that.

And the dispute is only regarding its obligation, and I do not find any evidence for that except in the Major impurity, as it has been mentioned in the Sahīhayn [Bukhārī & Muslim] that the Prophet (صلى الله عليه وسلم) said to 'Ā'ishâ "Do what the pilgrims do, except that you don't perform Tawāf around the house[al-Ka'bah] until you are purified"